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ought to be well understood by the people who are addressed ; but are not the essential facts and hypotheses of evolution generally understood ? It is easy to err in answering this question, and the writer's judgment may be more correct than the reviewer's. Of one thing, however, all who read *A New Natural Theology* will be convinced, namely, that Mr. Morris has done a thorough and scholarly piece of work. They will also be satisfied that as conclusive an argument for the being of God can be based on the doctrine of evolution as the one commonly founded on the evidences of order and design in nature. Slow processes are not less divine than rapid ones. "One day with the Lord is as a thousand years, and a thousand years as one day." And the fullest possible comprehension of the facts will furnish the firmest basis for reasoning.

ALVAH HOVEY.

NEWTON THEOLOGICAL INSTITUTION.

A HISTORY OF THE WARFARE OF SCIENCE WITH THEOLOGY IN CHRISTENDOM. By ANDREW DICKSON WHITE. 2 vols. New York : D. Appleton & Company. 1896. Pp. xxiv+415 ; xiii+475. \$5.

PRESIDENT WHITE has rendered most distinguished service to the cause of truth in publishing the results of his prolonged investigations in this special field of history. Command of time and means, exceptionally favorable official positions, and long training in historical methods, have all combined in the production of a work of very great importance, probably much greater than will appear at first. It is not to be wondered at that the patient examination of an astonishing amount of practically new material through a period of twenty-five years should result in a work which it will take time to appreciate fully. Mr. White has told us that the book is an evolution from the original contest in which he found himself in connection with the founding of Cornell University. He early formulated the following thesis, and by lectures and magazine articles proceeded to defend it :

"In all modern history, interference with science in the supposed interest of religion, no matter how conscientious such interference may have been, has resulted in the direst evils both to religion and to science, and invariably ; and, on the other hand, all untrammelled scientific investigation, no matter how dangerous to religion some of its stages may have seemed for the time to be, has invariably resulted in the highest good both of religion and of science."

The lectures and articles grew into a little book, *The Warfare of Science*, and the book led to further investigation. From time to time papers appeared in the *Popular Science Monthly* under the general caption "New Chapters in the Warfare of Science," giving us some of the results of these later researches, and somewhat preparing us for the final presentation of the whole subject in the work now before us.

The amount of labor involved has been simply appalling, and these volumes must ever remain a perfect mine of well-organized information that has been drawn from everywhere. The work is much more than a compendium of information, for a captivating style has succeeded in putting the endless details into an account so attractive that the reader is led along as by a strong romance.

We believe that Mr. White has been of the greatest service to the cause of religion, for he has told the truth, and the truth must free religion of the husks of pagan tradition and mediæval superstition. The world is passing from childhood to maturity, and the things which childhood accepted must be seriously questioned by maturity. It is well, therefore, to rid religion of its childish trappings and to allow it to keep step with the advance of knowledge. That there have been so many childish trappings put on in the name of theology seems now unfortunate, but it was certainly inevitable. To accept the truth, from whatever source that truth may come, is no less the duty of religion than of science.

It will be noted that Mr. White takes no issue with religion, for his treatment of the religion of Christ is as reverent as the most devout could desire, but he does take issue with the theology that has arrayed itself against discovered truth in a way to endanger both science and religion. He has succeeded well in preserving the judicial temper, when one remembers that his book is the outgrowth of a somewhat bitter contest. He is safe, however, in resting his case upon the facts without argument. One disputed subject after another is traced in historical sequence, from ethnic tradition, through mediæval crudities, to its modern status. It is well shown how both tradition and crudity arose from the condition of knowledge and the method of thought, though one is kept constantly wondering how there ever could have been such ignorance and such methods. It becomes evident that the scientific method, which seeks the facts and then constructs belief, was utterly repugnant to the mediæval theological method, which hesitated not to scout the facts which opposed its beliefs. It becomes an ever-increasing wonder how stoutly and even

bitterly men have denied things concerning which they profess no knowledge rather than to wait in reverent spirit for the truth to reveal itself.

One impression may be left by a too careless reading of the book which we are confident was very far from the intention of the author. It seems to array the church against science throughout the whole history of the contest, and the church is always appearing puerile and vindictive, and science always triumphant. With such an impression one may rise from the book with a feeling of resentment against the church, a feeling unfair to the church, and not fairly drawn from Mr. White's presentation. It is true that the church as an organization is defined by its theology, and that in the defense of its theology against the dangerous assaults of increasing knowledge prominent representatives of the church have displayed zeal without knowledge, but it must be remembered that it was other representatives of the church, both priestly and lay, who were thus attacked and who were the very apostles of science. The opposition that science has met at every step of its progress is the natural opposition of conservatism, both within and without the church. To us it would have seemed more scientific to have spoken of this warfare as between science and conservatism, with theology as a conspicuous expression of the latter. In Mr. White's book the churchmen who have been distinguished in the advancement of real knowledge are just as conspicuous as those who have opposed it, so that the author is free from the imputation of denying to the church her real glory in advancing the cause of intellectual freedom.

No adequate impression of the subject-matter can be given within the necessary limits of this review, for the work is a mass of details and treats of the most varied subjects. Some conception of the spirit and the scope of it may be obtained, however, from a selection of some of the chapter headings, as follows:

From Creation to Evolution; From "Signs and Wonders" to Law in the Heavens; From Genesis to Geology; The "Fall of Man" and Anthropology, and Ethnology, and History; From "The Prince of the Power of the Air" to Meteorology; From Magic to Chemistry and Physics; From Miracles to Medicine; From Fetich to Hygiene; From "Demoniacal Possession" to Insanity; From Diabolism to Hysteria; From Babel to Comparative Philology; From the Dead Sea Legends to Comparative Mythology; From Leviticus to Political Economy; From the Divine Oracles to the Higher Criticism.

The book should be read by every thoughtful person; by the theologian, for he needs the facts and the less positive spirit which the facts must bring concerning the unessentials of his system; by the scientist, for he will appreciate better that churchmen have always been found among the prophets and apostles of science; by the churchman, for he can see the luster of true religion ever growing brighter as knowledge has advanced.

JOHN MERLE COULTER.

THE UNIVERSITY OF CHICAGO.

HISTORY OF CHRISTIAN DOCTRINE. By GEORGE PARK FISHER, D.D., Professor in the Yale Divinity School. New York: Charles Scribner's Sons. 1896. Pp. xv + 583. \$3.

DR. FISHER is exceptionally well prepared to write a history of doctrines. He possesses by nature the historic temperament; his mind is not affected by prejudice; and he is able to see both sides of a question and to accord due praise to the representatives of both. To this natural endowment he has added great acquisitions of learning. Moreover, he writes in a style at once simple, graceful, clear, and capable of expressing the nicest differences of meaning.

All these qualifications are evident in the book before us. It is singularly free from sectarian passion and bias. It makes no display of learning, while yet every page gives proof of wide research and careful thought. The language is full of those delicate shadings which are required by the subtle distinctions of philosophy and theology. The literary charm which made Dr. Fisher's *Grounds of Theistic and Christian Belief* acceptable to the unprofessional readers of a popular magazine pervades this work also.

The author has kept in mind the difference between Christian dogma and Christian doctrine. A history of dogma would consider only the official creeds of the various denominations, and would begin with the Council of Nice and end with the seventeenth century, when the great creeds were finished. It would not consider the movements of Christian thought during the past two centuries, a period in which Christianity has assumed a less dogmatic attitude, and several denominations have risen to power with but simple statements of belief, or with none at all, while several others have largely forgotten the dogmatic definitions for which they once contended. Dr. Fisher has happily